CERTAINE

QVERIES,

Proposed by the

KING,

To the Lords and Commons Commissioners from the Honourable Houses of Parliament, attending his Majesty at *Holdenby*, the 23 of this instant *Aprill*, 1647. touching the celebration of the feast of EASTER.

With an Answer thereunto, given and presented to his Majesty by Sir JAMES HARRINGTON Knight and Barronet a Commissioner there.

LONDON,
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Aprill 27. 1647.

I deſire to be Reſolved of this Queſtion *Why the new Reformers diſcharges the keeping of Eaſter?*

The reaſon for this Query is,

I Conceive the Celebration of this Feaſt was inſtituted by the ſame authority, which changed the Jewiſh Sabboth into the Lords Day or Sunday, for it will not be found in Scripture where Saturday is diſcharged to be kept, or turned into the Sunday, wherefore it muſt be the Churches authority that changed the one and inſtituted the other; Therefore My opinion is that thoſe who will not keepe this Feaſt, may as well returne to the obſervation of Saturday and refuſe the weekely Sunday; when any bodie can ſhew Me that herein I am in an error I ſhall not be aſhamed to confeſſe and amend it. Tell when you know my minde,

May it pleaſe Your MAJESTY,

I Cannot but from the bleſſed Example of our Saviour (who was in his Age a new Reformer of old errors, *viz.* The falſe gloſſes of the Scribes and Phariſes, *Mat.*5.20.) but accompt all ſuch Reformers in our times, bleſſed alſo; but for the keeping of Eaſter although I know not any Ordinance of Parliament diſcharging it; yet with ſubmiſſion to better judgments, I in all dutifulneſſe conceive that Your Majeſties Reaſon upon which Your Queery is built, hath a great miſtake even in the foundation of it, You being pleaſed to lay this for a ground that the change of the Sabboth, and the Inſtitution of Eaſter are by one and the ſame equall authority and Eccleſiaſticall Decree, which with Your Majeſties favour I cannot yeild to, for I humbly conceive that the change of the Jewiſh Sabboth (the commemoration of the worke of the Creation) unto the Lords day, the remembrance of that greater work (the worke of Redemption finiſhed upon this day of the Lords Reſurrection) was by no leſſe then by Divine authority, becauſe the keeping of one day in ſeven as a Sabboth to God, was not only

ly ſanctified and ſet apart by Gods own example in the Creation, *Gen.* 2. *ver.* 3. and accordingly obſerved by the *Iſraelites* many weekes before the Law was given *Ex.* 16. *ver.* 23. but is one of the ten Commandements delivered by Gods own voyce, on *Mount Sinay*, Written by his owne finger in Tables of ſtone, commanded by himſelfe to be put into the Arke of the Covenant, which decalogue or ten Commandements, are alſo by our bleſſed Saviour in his Sermon upon the *Mount*, declared to be the rule of his peoples morall obedience unto the end of the World, *Mat.* 5. 17. And in the following part of that Sermon, wherein hee vindicates the Law from the corrupt gloſſes of the Scribes and Phariſes; He inſtances only in morall duties and morall Lawes, from all which Divines generally infer that the Decalogue is to continue in force unto the worlds end; And therefore it ſeemes moſt apparent that no authority that is inferior to that which appointed the ſeventh day from the *Creation* to be the Sabboth, could abrogate that day and appoint another day to be uſed inſtead of it, becauſe neither the Law of Nature nor the holy Scripture doth any where give the leaſt intimation, that any humane power may change any of the Commandements of God, and indeed ſo many abſurdities would follow upon ſuch an aſſertion, that I am confident Your Majeſty will not own it; It remaines therefore that the change of the day muſt needs be the worke of Chriſt himſelfe, or of his Apoſtles, who were Divinely inſpired, *Acts* 15. 21. And to

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prove that it was ſo, *viz.* That by Divine inſtitution, the Lords day now ſucceeds in the room of the Jewiſh Sabboth, I ſhall uſe no other Arguments then thoſe which I finde in learned Biſhop *Andrewes* his Speech in the Star Chamber at the Cenſure of Mr. *Traske*; who expreſly ſaith, that it hath ever beene the Churches Doctrine that Chriſt made an end of all Sabboths by his Sabboth in the Grave; And that preſently the Lords Day came in the place of it, And that according to *Auſtens* judgement, The Lords Day is declared to be the Chriſtian Sabboth by the Reſurrection of Jeſus Chriſt, which the ſaid Biſhop not only ſaith, but proveth by theſe Arguments, firſt becauſe he then began the new world *Heb.* 1. 2. by whom he made the world, the firſt world which ended with his buriall, the ſecond world or new creation which began with his reſurrection; ſecondly becauſe the foure Evangeliſts ſay Chriſt roſe *una Sabbatorum*, that is the firſt day of the weeke; thirdly the Apoſtles kept their holy meetings on that day, to Preach and Pray and Celebrate the Lords Supper, *Act.* 20.7. fourthly the day is called the Lords day, not onely in the Apoſtles time, but by the Apoſtle *John* himſelfe, *Revel.* 1. 10. And he further addes that this epithite (*Dominicum*) in the Scripture is onely applied to theſe two, the Lords day and the Lords Supper, to ſhew that they are both to be taken alike in the Scripture: fifthly he ſaith wee have not onely example but expreſſe precept for it, 1 *Cor.* 16. 2. that upon the

the firſt day of the weeke which was the day of their Aſſembly, then collections or oblations ſhould be made; and laſtly he affirmes that in all ages of the Church this day was obſerved; To this I may adde our Saviours reſt upon that day from his workes, *Heb.* 4 10. His often viſiting his Apoſtles during the forty daies after his reſurrection, upon that day ſpeaking of the things appertaining to the Kingdome of God, *Act.* 1. 3. Now what more materiall thing was there to be declared to them then this, the change of the Sabboth, and the appointing a ſet time for his worſhip, he accordingly appearing thrice upon the firſt day of the weeke, beſides his being ſeen of the women, *Mat.* 28. 9. to teach and inſtruct his Diſciples, firſt to the two Diſciples that went to *Emmaus*, *Luk.* 24. 15. ſecondly to the Apoſtles when *Thomas* was abſent, *John.* 20. ver. 19. and the third time when *Thomas* was preſent, *Iohn.* 20. 26. As alſo obſerve that thoſe wonderfull and extraordinary gifts of the Holy Ghoſt were poured out according to his promiſe upon the Apoſtles and Church (then) met together, *Act.* 2. 1. The day of Penticoſt being the morrow after the ſeaventh ſabboth, to be accompted from the day of the ſheafe-offering, *Levit.* 23. 15. by all which he ſeemes to have honoured and ſet apart that day above others for his ſervice; laſtly this being a principall inſtitution might probably be one of thoſe decrees ordained by the Apoſtles as well as that concerning the ſacrament, 1 *Cor.* 11. 34. and delivered by *Paul* to the Churches in all the Cities

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through which he paſſed, *Act.* 16. ve. 4. But for the obſervation of Eaſter to be an annuall feſtivall to Chriſtians I finde nothing in the holy Scripture, and your Majeſtie is pleaſed to place it only upon the Churches authority; And although I will not contend about the Churches power of Inſtitution of ſuch things as are ſimply indifferent, yet I ſuppoſe I may boldly aſſe[illegible]at ſuch things as are inſtituted onely by Ec[illegible]aſticall Authority, having no footeſteps in th[illegible]ip-ture, may be by Eccleſiaſticall Authority be altered and laid aſide.

Your Majeſties moſt loyall
ſubject and humble ſervant.

FINIS.

Vitam prolixam, Imperium ſecurum, Domum tutum, Exercitus fortes, Senatum fidelem, Populum probrum, Orbem quietum; Et quæcunque hominis & vota ſunt *Cæſaris*, Domine da *Carolo* noſtro. *Tert.* 3°. *Apologet.*

O Lord! What have we done that thou ſhouldſt ſuffer us to ſtray thus? And in knowing times to be ſo ſtrangely deluded.

Francis Waldack, *Biſhop of Munſt. Hiſt.* John *of Leydon.*